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Newspaper "Bukhara Truth" Is an Important Historical Source on the History of Bukhara

Juraboev Azizbek Akhmadjon ugli

Bukhara State University, 2nd-level master's student, majoring in Historiography, source studies and
historical research methods (by country)

a.a.juraboyev@buxdu.uz

Abstract:

This article talks about the historical monuments of Bukhara region in the newspaper "Bukhara truth", which is a periodical press organ of Bukhara region. The history of the Bukhara press is undoubtedly closely related to the history of the oasis. After all, it is difficult to imagine history without the press. The newspaper is constantly focusing on the formation of the ideology of independence, the return of our faith, the development of the market economy in the conditions of independence, the implementation of agricultural reforms, the promotion of entrepreneurship and many other topics. are opening up. In the years of independence, the editorial office of the newspaper has achieved qualitative changes not only in terms of content, but also in form.

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Concepts around the word "Bukhara". About the different names of the city of Bukhara, Abu Nasr Ahmed Narshahi gives a little more detailed information in the book "History of Bukhara": the name "Bukhara" in one place is "Madinat-us-Sufriya" in Arabic, which means "Copper City", and in another place it is Arabic. written in the language "Madinat-ut-Tujjor", that is, "City of Merchants". According to a hadith, the name of Bukhara used to be Fakhira. According to this hadith narrated by Narshahi, the Prophet asked: "O Gabriel, why are they called Fakhira?" Gabriel answered: "Because on the Day of Resurrection, the city of Bukhara will be proud of the number of martyrs". Regarding the meaning of the word "Bukhara", the author of the book "Khorasoni buzurg" Ahmad Ranjbar quoted the following opinion from the article "Bukhara" of "Islam Qumus": is a word and is synonymous with the Sanskrit word mahora or vihora, which means savmaa or dayr (temple of Christians and pilgrims). According to the conclusion of the beliefs expressed by the American orientalist Richard Fry in his book

"Bukhara" (p. 17) and Ahmed bin Mahmud in his "History of Mullazada" (p. 3-4), the above meaning is taken from the Mughal language, who are butler their temples are called "Bukhor". H. Porso, a scholar of ancient literature, thinks about the word "Navbahor" as follows: "Daqiqi, Nizami and a group of other poets and historians also interpreted "nav bahar" as atashkada... However, this name was originally attributed only to a Buddhist temple. . In fact, this word used in Sanskrit "Navavihor" and in Persian "Navbahor" means new dayr. (Payomi navin.Tehron, 1340 h.sh.48-b.)^{*}

Tower Kalon. Don't say I didn't hear, don't say I didn't hear! - the heralds ran along the city streets and avenues and bazaars - the great sultan of Bukhara Sharif, amirul absolute Arslankhan bin Muhammadkhan binni Ilikkhan, will invite all astrologers, architects and teachers to a consultation with Arki Ali tomorrow! The next day, ulama and umaro, fuzalo and ustozades gathered in the viewing room in the Ark. Everyone greeted Amirul Mominin, who sat on the throne, with deep bows... Muhammad Arslan Khan ordered to choose a place for the minaret in the center of the city, to adjust its direction based on the laws of al-jabr according to the stars, and for its construction an unlimited amount of gold coins was allocated from the treasury. In addition, he allowed the young man who was appointed as the captain of the engineer and builders to set a tax on any product for construction needs. Sardar asked the country to collect boju khiroj with camel hair and milk, chicken eggs, and grape juice for a year. The architect ordered to dig a deep trench in place of the tower and fill the space between the marble stones placed on the foundation with a mixture made of camel hair and milk, egg yolk and grape juice. Since ancient times, masters have called such a mixture "qir". As the years pass by, its maturity increases and turns into a text. And the officials of the emir could not say anything, even if they were angry about the blessings that were being showered on them. Amirul Umaro's trust in the captain was unlimited... Amir forgot his bitterness and ordered to continue the construction of the minaret. The tower saw several more winters of snow and rain before it reached the height of the sky. The blessed name of Muhammad Arslan Khan was written on the tile belt that fit his figure like a belt. At one end of the tape, someone secretly wrote "Amale usto Baqo" in small letters[†].

Timi Abdullah Khan. Bukharai Sharif has long been famous as one of the centers of "Madinat-ut-Tujjor" trade. Timi Abdullah Khan is one of the architectural expressions of this fame. It is confirmed by archeological data that this shopping center, located side by side with Ulugbek and Abdulaziz Khan madrasas, was built by Abdulla Khan on top of another ancient temple, which destroyed the galas of Genghis Khan. When you enter through one of the three gates of the temple on the west side, you will hear the sounds of the ancient Eastern bazaar, and a rainbow of colorful silk fabrics will appear before your eyes... Timi Abdullakhan has been famous in the East as a silk market for more than 300 years. The colorful bekasam and banoras, kundal and adras balls falling from the holes in the domes of the domes were bought in large quantities by merchants from different countries and distributed along the Great Silk Road to the world markets... Abdullah Khan restored the Kalon Mosque to its original state, which was destroyed due to the successive attacks of the Ghanim on Bukharai Sharif during the crisis of the Timurid state. Mir Arab, Abdullakhan, Modarikhan, Gavkushan, Ko'kaldosh madrasas, created many shopping malls. The great ruler created all the conditions for the development of commercial affairs. Caravan roads were repaired, guards were posted to protect merchants from robbers, rabots and cisterns were built on the roadsides. He built two large bridges so that caravans could safely cross the

^{*} Newspaper "Bukhara reality". May 14, 1997, Issue 39, Page 5.

[†] Newspaper "Bukhara reality". January 22, 1997, issue 7, page 6.

river in case of any flood... In 1558, Ivan Grozny sent his ambassador to Abdullah Khan and called for further development of this cooperation. In response, Abdullah Khan sent a representative to Moscow and expressed his positive will. This cooperation continued for centuries and led to the country becoming a Russian colony due to the weakening of the Mangit dynasty. During the reign of Sharif Abdullakhan, Bukhara reached the last high stage of development, and after the fading process of centuries, it is turning towards development again. The independence of Uzbekistan is a guarantee to restore the ancient glory of the city[‡].

Magoki Attoron. The great historian Muhammad Narshahi, referring to Abdul Hasan Nishopuri's work "Hazanin-ul-umum", says that in ancient times, Bukharians worshiped the religion of fire worship. At that time, each household worshiped its own date - Anahita, the goddess of happiness and administration. The noble peasants made his statue on the roofs of the houses and the nets of the houses of the poor. And these dates were bought in the crowded bazaar held twice a year in this place... There were ten thousand shops in the bazaar, and sales of 50,000 dirhams were made each time. In order to further develop trade, the king built a temple of fire worshipers here.

Naturally, after the Arab invasion, both the temple and the market were destroyed. Because Arab Muslims treated Christians and Jews well, and did not show mercy to pagans and fire worshipers. Such peoples were considered wild. Beruni wrote in his book "Monuments of Ancient Nations" that the artisans of Bukhara were incomparable masters in creating artistic ornaments from gold, silver and copper. At the beginning of the conquest, the Arabs used the right given by the Surah "Fath" of the Holy Qur'an to melt down the precious works of art and take them to their country in the form of gold and silver. At the same time, there were many positive aspects of Movarounnahr's inclusion in the Arab Caliphate. Because from time immemorial, Islam has put the king and the gado on the same line and has not given special privileges to anyone. Because of this, people's geniuses like Abu Ali ibn Sina, Abu Rayhan Beruni, Al-Farabi enjoyed science and gained fame in the country. The near and Middle Eastern countries united in the framework of the endless caliphate had the opportunity to share their achievements in the field of science... After that, Genghis Khan's galas, who attacked Bukharai Sharif, tried to destroy Islam by its roots. First of all, they razed the Mag'oki Attoron mosque to the ground. The mosque was rebuilt in the 12th century. The southern facade of the monument survived from this period to our time. If you go inside the mosque, you will see the remains of two double workshops. On the twelfth-century facade of the monument, you can see examples of styles such as spool artistic carving that began to appear in that period, and the decoration of glazed and polished bricks.

The eastern facade of the mosque and the rest of it were built during the time of Ubaydullah Khan, in the 16th century. During the construction of Amir Taqi Sarrofon and Taqi Telpakfurushon, the monument was ordered to be restored. The best masters of that time polished it. A severe earthquake in 1860 severely damaged the monument. Its double dome collapsed and was rebuilt in the 20th century. Thus, this historical monument rose again and again from the ruins like the legendary Samandar bird and charmed everyone with its beauty. Obida is a unique complex of architectural styles from different eras. In the late 1970s, the monument was completely renovated based on the project of the famous

[‡] Newspaper "Bukhara reality". April 26, 1997, issue 34, page 5.

architect V.I. Filimonov. The double domes made of polished and baked brick in a hexagonal shape gave it a unique beauty[§].

Varakhsha is an ancient city. As a result of the occupation of Central Asia by the Arabs in the 8th century, the local social system changed. The traditions of self-management have been damaged. Local noble farmers began to move to large administrative centers such as Bukhara and Samarkand. Although the city of Bukhara flourished during the Samanid era, it also reached Varakhsha, which remained at the foot of the desert and became a small town. In the 12th century, changes occurred in the direction of the Zarafshan river. As a result, Bukhara lost its source of life. The city of Varakhsha, which flourished for more than a thousand years, became a ruin and was left behind the sands. There is no information about the city of Varakhsha and its location in the works of medieval historians after Narshahi.

The first information about Varakhsha appeared in the press after the arrival and departure of the British tourist and ambassador A. Borns in Bukhara in 1830. He bought some ancient coins in Bukhara and found that these coins were found in Varakhsha. In 1897, Narshakhi's "History of Bukhara" was translated into Russian by amateur local historian N. Likoshin under the initiative and editorship of the famous Orientalist V. Bartold and published in Tashkent. The information about Varakhsha in the work does not leave V. Barthold indifferent. After long scientific discussions, he finally put forward the hypothesis that "Varakhsha can be compared to the town near the well, which the shepherds called Qip-Varakhchin." Years later, this scientific hypothesis was confirmed. In 1938, the famous archaeologist V. Shishkin, who supported academician V. Bartold's scientific hypothesis, organized an archaeological expedition to Varakhsha. It is an oasis explored the western part. As a result, the monuments of a huge farming and irrigation area located on an area of 700 square kilometers were opened. The total area of the city of Varakhsha is 13 hectares, the population is 4-4.5 thousand people. It was a large trade center and was the last destination in Sogd on the way to Khorezm. After passing through Varakhsha, he traveled through the desert for 7 days and arrived at Amudarya, the main building of the city is the palace of Bukhara gods. It is here that large-scale archaeological research was conducted.

The Red Room of Varakhsha Castle is famous for its wall paintings. All the patterns of Varakhsha, as well as the patterns of other monuments in Central Asia, were made by applying adhesive paint to clay. This method of fine art has spread widely in India and Eastern Turkestan. The paints applied to the mud plaster were printed directly on the clay wall. A large amount of small straw and reeds are found in plaster mixed with clay. After the plaster was pressed, it was carefully sanded, resulting in a flat and clear top layer. The old masters mainly used local mineral paints, including yellow, red, brown, blue, and louvre colors, and charcoal and crushed charcoal were used as black paint. Unlike the Red Room, the painting in the Blue Room is kept on only one wall. A giant bull on a big throne, a god of war and a scene of sacrifice are depicted here. There is a temple in the Varakhsha castle, where the sacred fire is kept. The mural depicts the ruler of Bukhara in the 7th century. He is kneeling and lighting a fire, his clothes are made of dice, a sword is on his waist, and his wife is sitting next to him. Varakhsha paintings have a monumental pattern. The same repetition of the scene of the king fighting with various predators in the pictures is characteristic of Sogd. Varakhsha and the art monuments

[§] Newspaper "Bukhara reality". February 5, 1997, issue 11, page 7.

found there are a vivid example of the history of the culture of the peoples of Central Asia **.

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** Newspaper "Bukhara reality". February 1, 1997, issue 10, page 4.